The

Non-Subscribing Presbyterian

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Notes of the Month.

At the forthcoming Sunday School Conference at Templepatrick we are to have an address delivered by Mr. M. W. Robieson, M.A., who is lecturer in Moral Philosophy in Queen's University, Belfast. Accordingly he will speak with authority on the interesting and helpful topic of "Moral Education." It will be remembered that at the Conference at Dromore another member of the staff of Queen's University delighted us with a very interesting address. Dr. Valentine made a most favourable impression, and we are certain that Mr. Robieson will prove a most worthy successor. He is assured of a hearty welcome, and there ought to be a very large and representative attendance on June 2nd. On such a subject it should not be difficult to have a good discussion, although former experiences do not favour the expectation of such being forthcoming. But on this occasion we sincerely trust that the contributions of the speakers will be worthy of the subject and its introducer.

* *

The Royal Proclamation, appealing for economy in the matter of food, was read, as we understand, in most of our pulpits, and we are confident that our people generally will do all in their power to make fitting response. That there is serious need of such restrictions in the consumption of corn seems indisputable. The fact is, perhaps, not so obvious to ourselves as it is to friends across the water, for there the difficulties of procuring certain articles of diet are constant and increasing. But our superior position in the matter of supplies should make us all the more eager to render willing service, and to exercise voluntary restraint. That, combined with the welcome signs that the submarine menace is now being more effectually countered, should bring nearer that "speedy and successful termination" of the war which the Proclamation holds out as an incentive to economy. In city and country alike we confidently anticipate that our members will prove in this respect dutiful subjects of our King.

* *

We would earnestly appeal to our readers to be mindful of the Annual Meetings of the Non-Subscribing Church and Association, which will take place on Tuesday and Wednesday, June 19th and 20th. As is customary, the business connected with the Remonstrant Synod and the above-mentioned bodies will need to be dealt with, but in addition thereto there are gatherings of a

more general interest. Thus, a United Service will be held in the First Church on Tuesday evening, at 8 o'clock. On the following morning a Communion Service will take place at 10-30, preparatory to the Annual Meeting of the General Synod. In the evening of the same day (June 20th), a Public Meeting will be held, when two addresses bearing upon the work and opportunities of the Church will be given by the Rev. G. L. Phelps and the Rev. H. J. Rossington respectively. It would be a much-needed encouragement to laity and ministry alike if these gatherings were really well attended by our people. New enthusiasm would be generated, and our members would return to their respective spheres of labour with greater heart and hope to take up their customary tasks. By forethought and the exercise of a little self-sacrifice, much may be done to make these annual meetings helpful and inspiring in our common Church life. Let us see to it that these opportunities for consultation and earnest co-operation be not missed.

* *

Last month we made reference in this column to Lawrence House, the new Hostel for Sailors and Soldiers which has been created adjoining Essex Hall. We are now able to supplement that information by means of a letter communicated to our contemporary, "The Christian Life," on May 19th. That letter, from the pen of Mr. R. M. Montgomery, K.C., to whose devoted labours the Hostel is largely due, gave notice of the fact that the Hostel would be formally opened by Lady Durning-Lawrence on May 31st. But, even prior to the formal opening, the new Hostel was ready to receive the sailors and soldiers it was designed to serve. For the small sum of one shilling a bedroom can be had for the night, and, if necessary, tea and breakfast are provided at equally moderate charges. We hope it will prove a great boon to the young men belonging to our religious community. It is not inconceivable that occasions may arise when military or naval members of our Irish congregations may find such accommodation most convenient. We have reason to believe that they will be heartily welcome, along with comrades from Great Britain.

* *

We noted with pleasure that a well-known member of our community—Mr. James Davidson, better known as "Nimrod"—was the recipient of many hearty congratulations on the attainment of his eightieth birthday on May 22nd. References made to his birthday, and appreciative accounts of his activities, appeared in several of the newspapers. We heartily join with his many friends in wishing for Mr. Davidson many more years of happy life and usefulness. To have the honours of advanced age, together with the freshness and energy of earlier life, is not granted to many octogenarians, but we hope that they may long be associated in this particular instance.

* *

In "Questions concerning Belief and Conduct," in the May number of the Magazine, Question and Answer No. 95 occurred twice. This was not intended by the writer. The first question with its answer is the right one, and it ends at the word "reason," fifth line from the bottom, page 8. From that point to the end of the second A. 95 it was meant to be omitted.

[Ed. N.S.P.

A Thought for the Month.

"The Church and the World."

"The Church of the living God, the pillar and ground of the faith."—I. Timothy iii. 15.

"The Church . . . exists in the world as a witness to mankind that there is a continual, divine, gracious government over it, as a witness to each nation that God is not less a King over it than He was over the Jews; that there has been a more complete revelation of His government, of the mode in which it is carried on, of the purposes which it designs to accomplish, than that which was made in the old time; but one which does not in the least set

that revelation aside, or make it obsolete for us. The Church is to tell men that the more completely divine any government is, the more human it is; that it belongs to all common circumstances, ordinary interests, actual business. The Church is to tell men that if God was a Redeemer of old, He is a Redeemer now; that if He was the Judge of kings, priests, nobles, in old times—if He called them to account for their cruelties, punished them for their superstitions, reproved them for their exactions—He does so still. The Church is to tell men that if God in other days took cognizance of the bag of deceitful weights, and of the sins of the employer who kept back by fraud the wages of the labourer, He does so still. The Church is to teach men that society exists for the sake of the human beings who compose it, not to further the accumulation of the capital, which is only one of its instruments. . . . .

"To bring these truths practically home to the minds and hearts of human beings is . . . the great function of a Church.—F. D. MAURICE, in "Patriarchs and Lawgivers of the Old Testament," pp. xx-xxii.

THE MODERATOR IN TEMPLEPATRICK.

"Sweet is the shady nook—so lovely all around the works of God, arrayed in vernal smile." Nature in freshest green, busiest work and melody, with beautiful flowers and exquisite perfumes, charmed us as we wended our way to the neat little church in Templepatrick on Sabbath afternoon, May 13th. Heavy rain had fallen a short time before we started, and as the sun shone out across the braird grain in the fields, grass and hedge and tree all alive in vivid green, primroses and anemones in thousands at our feet, while cuckoo, corncrake, thrush, and lark filled the air with melody, one realized the truthfulness of Wordsworth's lines: "I heard a thousand blended notes while in that grove, and 'tis my faith that every flower enjoys the air it breathes."

From Antrim, Ballyclare, Crumlin, Belfast, and Templepatrick neighbourhood our people and others who sympathised with us came together to worship God at 3-30 in Templepatrick. The little church was well filled with about 150 worshippers, and we all felt that it was good to be there. The service was opened by the Moderator, the Right Rev. H. J. Rossington, M.A., B.D., of Belfast. The Scripture lessons were read by G. V. Crook, of Antrim, and S. E. Bowen, of Crumlin, while our respected minister of Templepatrick, Alfred Turner, read the Proclamation of the King on Economy, and spoke a few impressive words on its great importance and our duty in obeying it.

One must have been present to fully realize the heartiness of our united burst of song and prayer.

"Lord, while for all mankind we pray
Of every clime and coast,
O hear us for our native land—
The land we love the most."

The Moderator chose as his text Paul's words in 2nd Cor. i. 24, "Not that we want to lord it over you in respect of your faith—we do, however, desire to help your joy—for in the matter of your faith you are standing firm." The sermon was not only most suitable for the occasion, but very helpful and encouraging to all present. There was no wish in our Church to lord it over any one through authorised creed or dogma, "One is your master, Christ." Freedom of thought was the basis underlying the Reformation and of our entire past history. Such freedom, or the right of private judgment, we must ever faithfully maintain, but fellowship, "We do, however, desire to help your joy," was the underlying idea of this united service. The helpfulness, the encouragement, the enthusiasm arising out of the consciousness that we are not isolated individuals, nor even isolated congregations, but one united family of Non-subscribing Presbyterians. Have we awoke yet to realize fully all the benefits arising out of such a united church fellowship? Christian faith is an individual thing, and ought to lead

to activity, to a helpfulness to each other; and practical sympathy is its outward expression. These three—Freedom, Fellowship, and Faith—are the vital trinity behind all human life.

Templepatrick always sets a good example in arrangements. The congregation provided hospitality for all the friends who had come from a distance to the service, and through the kindness of Dr. John and Mrs. Campbell, more than 100 persons enjoyed tea and a friendly chat in Castle Upton. We then had a walk through the beautiful grounds of the Castle, only sorry that many were prevented from being with us, through distance and infirmity, our Ballyclare minister being absent, as he is in Fermoy at present.

As we bid farewell to Templepatrick kind friends, and wended our various homeward ways, we felt repeating to ourselves as very real, the words of our own poet we so often sing:—

"Not always on the mount may we
Rapt in heavenly vision be:
The shores of thought and feeling know
The spirit's tidal ebb and flow;
Yet hath one such exalted hour
Upon the soul redeeming power,
And in its strength through after-days
We travel our appointed ways
Till all the lowly vale grows bright—
Transfigured in remembered light,
And nobler life therein shall own
The pattern on the mountain shown."

THE ONE IN MANY.

By Ullin.

There are diversities of operations, but it is the same God which worketh all in all." Many ways of working, but one Great Worker. The Church of Christ, with all its various activities with all its various branches, each holding firmly, perhaps for the time, even magnifying, one special aspect of truth—sacramental, doctrinal, social, as the case may be—is yet inspired by one Spirit, and works towards one great and glorious object—the establishment of the Kingdom of God on earth.

Hence the Ideal Church should be that which lays emphasis on the Divine Unity underlying a manifold manifestation, whether first as a triplicity, with a sevenfold succession, developing until in nature we have a millionfold manifestation—as an old scripture expressed it, "The One became many," and yet as in Christian phraseology, "The Substance was undivided—the Church whose predominant idea is "The One in all, and the all in One," the realization of which is spirituality in the true sense of the word, that Church should be the home of tolerance, with fullest possibilities for growth and development in the future.

In the same way as the British Empire develops, not only as a world power, but as an entity with the character which is markedly British, being able to assimilate the various elements which include even India as a partner, and in this has its hope and guarantee for the future, so the Church which shall hold supreme place in the future for centuries to come must be the Church that is responsive to the great fundamental Law of Being, to be moulded as a perfect expression of that Law. That Law, eternal harmony, against which all that is discordant is shattered by its mighty vibrations, "the stone upon which if any shall fall he shall be broken, but upon whomsoever it shall fall he shall be ground to powder," that Law is bliss, compassion absolute, the Law of Laws, the foundation of the Universe, one with the Word, the vibration in the primordial matter, expressing the Thought of Him, whom the Word manifests, which Word in the fulness of time became flesh and dwelt among us full of grace and truth, and we beheld His glory, glory as of the Logos, emanating from the One. Its rays are the spirits of men, and its Light lightens every man born into the world. The coming forth of that Word has been called the sacrifice at the dawn of creation, "the Lamb slain from the foundation of the world," reflected in the sacrifice on the cross, reflected in all martyrdom and heroism and self-sacrifice, for it is Love.

"Life of ages richly poured,
Love of God unspent and free,
Flowing in the prophet's word,
And the people's liberty!"

Contemplating the Divine Unity, realising how the Word, which is its manifestation, multiplies and multiplies until we have the snowdrop and the primrose, and the little modest violet, all combined spelling out the Great Word of Power, which is the Ineffable Name, of which all Divine names, by which He is worshipped are only tokens, what variety must that Church be able to hold within its tolerant fold in order to preach that Word.

By the utterance of appointed teachers, by the magic power of music, by the beauty of architecture, by the mystic bond of the Sacraments—itself a channel for that life, a "means of grace"—by doctrine, clear and logical fitted for the advancing intellect of the race, by a rich and beautiful ceremonial for those who need it, by a plain and simple form for those to whom ceremonial would be more of hindrance than help, yet all its members allowing fullest liberty to one another, recognizing that religious needs vary according to temperament, without carping criticism, but all united in reverence and love to the one Great God and Father of All, all rejoicing in the liberty to which they have won, yet holding that liberty reverently. In that Ideal Church there would be no room for narrowness, bigotry, and any other shadow of ignorance. All that was true, and pure, and inspiring in the older faith would be retained, the dust carefully removed from the golden vessels of the Lord. Gone would be all traces of an obsequious and shrinking attitude, regarding God as a Being who had to be propitiated, begging Him to hear His suppliants for a moment before destroying them; to have mercy upon them, as though He were an ill-conditioned tyrant instead of a loving Father. Gone would be the expressions in worship of nervousness and anxiety, and exaggerated confessions of vileness and abject appeals for mercy, dishonouring alike to God and to the men whom He has made in His image. Venerable, beautiful as the Psalms are, banished from public worship, would be all revengeful, comminatory or cringing passages, and no words would be put into the mouths of the minister or the congregation which would have an ill effect, and which they could not really mean.

The Reformation did things hurriedly, and the reformers, great men as they were, were yet only human and fallible, and were inclined in some cases to be as autocratic as any Pope of Rome possibly could be. Many a valuable stone may have been rejected because of the clay fastened on to it.

We are nearing an age of re-construction. When the sword is once more sheathed, the trowel will be unearthed. Small is our beloved community, the Non-Subscribing Presbyterian Church, but it is rich in ideals, and an ideal is a vision of perfection. Even if we were only half the number that we are, ours to put perfection into the little that we can do, and that perfection will harmonise us with the Word, which is the Creative Power by which all things are made.

IN LETTERS FROM A Y.M.C.A. HUT IN FRANCE.

Sept. 20.—It is not much wonder that the French boast of the Belle*ness* of their country. The colour of the landscape I saw from the creepy, crawly train this morning was simply delicious. The instinct of the people for harmony of colour in paints and dyes, which are further harmonious with the natural tints of their environment is quite astonishing. The French greys and blues are most delightful, not only in the dress of the women and girls, but in the military uniforms.

Sept. 27.—My letter-writing has just been interrupted by two London 'bus-loads (!) of men who had to be served with tea and cakes. At such times, when there is a rush, there is little time for talk; but when the number begins to thin, those who remain are glad to be asked after their adventures and their fortunes. The

'busses are hardly recognisable, having all their finery knocked off or painted over with a dingy green shade of khaki. .

Last Sunday afternoon the hut had a visit from an elderly French lieutenant (who didn't exactly *pinch* a box of matches in my bedroom) and a nephew of the same Both spoke English. I gave the youth a "Blighty,' if you know what that is; also a Y.M.C.A. active service book (a diminutive volume of soldiers' prayers and hymns). He was so polite that he took off his hat before shaking hands on taking leave. . . .

I have chalked up the following :—

Psalm xi. verses 2 and 6—*apropos* of the Zeppelins :—

Their first end—

"That they may shoot in darkness at the upright in heart."

Their latter end—

"Fire and brimstone, and burning wind shall be the portion of their cup."

Oct. 1.—The town I was in this morning was picturesque and clean, but did not look at all wealthy or anything like it. A great many of its women were clothed in deep mourning. Many of the young widows wear long crape veils flowing quite gracefully from their heads—often from a sort of sailor hat.

Oct. 3.—At the evening service in the hut on Sunday, there were only three men besides myself. Each of us was of a separate denomination. . .

Last night there were upwards of forty men for tea and slumber. Some of them prepared for repose by reading by candle-light in a recumbent posture. One of them told me he had three brothers in the same battalion as himself; he and two of them had been wounded. These men had been fighting in the thick of things. They had lost 8,000 out of 13,000, but they all seemed hopeful. . . .

A soldier has just been telling me an anecdote of Wilhelm Junior. A woman residing at —— (in France) told him (the soldier) how she had felt uneasy about the safety of her house and family whilst the place was in the hands of the Germans, and finding an opportunity, asked the Crown Prince whether it would be best for her to vacate the house. H told her that if she remained in it the soldiers would leave it alone, but that if she left it, they would be sure to pillage it. Not long afterwards she saw him riding out with his men, and as he passed her he said, "good-bye, Madam, I am obliged to be off, because your friends, the English, are coming in."

Oct. 6.—One of the men who turned in for last night was being sent back from hospital after losing the sight of one eye, and the hearing of one ear.

Oct. 10.—It is quite fashionable for French women of all ages—I don't mean Parisiennes, of course—to walk bare-headed along the roads, often carrying umbrellas. Like the Belgians, they employ big dogs, in these parts at all events, to draw little carts. They have most picturesque carts and wagons of antedeluvian types. I have seen a handsome pair of short-legged brown cows drawing a wagon load of corn.

Oct. 24.—Both the orderlies, especially one of them, try their hands on the piano now and then—when they are "thinkin' long." Or rather, the one who does it most, the cook—often tries his *finger* on it. Unfortunately his sisters arn't musicians, or if they are, he has succeeded in picking up from them even less of the musical than of the culinary art. He has been trying to hit upon that succession of notes which will give him Tipperary, ever since I came to the hut—I don't know how long before. He is certainly getting nearer to it; at all events when I heard him first I thought it *might* be that, and now I'm sure—or at least *nearly* sure of it. . . .

My hut was visited by men of the Ulster Division some months ago. They appear to have been both hungry and hurried, for they did not stop to get their change. One of them paid seven pence (presumably an English sixpence) for a penny cup of tea, and told the orderly he might keep the change for a souvenir. . . .

The orderlies have both gone to watch a football match this Sunday afternoon! It is a return match. The

French are rumoured to have collected a specially strong team in hope of revenge. . . (*Later*)—They are back from the football field. The British won by five goals to nil. The French (I am told) "blamed it on the ball," (which was British), saying, "vott-ra ball, no bong; vott-ra ball, vott-ra cammerade."

Oct. 17.—I have administered Ivelcon to a poor youth who was ill with influenza, and very thankful for such a substitute for tea. It seems more than doubly pathetic to see a man return to the hardships and dangers of the trenches when he is suffering already. Think how horrid it would be, "to be to be" executed to-morrow—hanged, drawn, and *quartered*, for instance—if one is suffering from a bad, stiff neck, or a bad, sore throat, or toothache *without mercy* to-day!

The orderly seems to be doing his best to add "Lead, Kindly Light" to his repertoire.

Two little cats, both dirty white, both with some drab patches on their persons, and both smelling of paraffin, may often be found on my bed, having discovered by feline instinct that it is the least uncomfortable place in the hut.

A North Anglian having bought and consumed a packet of biscuits—"rich butter"—returned to the counter soon afterwards for another, saying that he was "going to have a "*hERINg*" this time, for a change." Poor old IRELAND!

. . . Last night I went to bed at about 10-30 for a change. I woke and got up at 2 o'clock, just in time to admit a small party of men. Unhappily the stove fires had both gone out, and the tea had got cold. As I had been told to expect a second lot of men later on, I lit the two fires—a detestably dirty job—with rather inadequate materials, chosen somewhat at random in the kitchen, and stayed up till 5-30, after which I returned to bed till seven. The tea had got "brave and hot" in tantalizingly little time, but—no one came for it!

I have just seen one of the little cats drinking out of my basin of soap-suds.

Oct. 19.—I went to bed at 11, but took care to make up the fire last thing. So when I woke and rose at 2 a.m., though the fire was out the tea was hot, and I had just time to light the former before the men arrived, some at about ten past two and some more about 3-15. It was 3-45 when I returned to bed, and on each side of the break I slept like a soldier, being nearly as quick in getting under way. It was very laughable to hear one of the first comers roused by the rest, begin to talk straight off of the piece of ham for breakfast he was looking forward to when he got to "Blighty." "'Am!" said Bob, the orderly, "'Oo'll give you any 'am?" "Well, my sister will give me some, I expect," replied the other. "But the 'am's orl done in Ing-land," objected Bob. "All the same," said someone else, "I think there'll still be a good many pigs going about somewheres." Upon this Tom, the other orderly, a rather cantankerous individual, and one who would tell his Majesty himself what he ought and what he ought not to do, suggested it was time to be "s-lee-ping" instead of "tor-king."

—— showed me a family photograph the other day—his wife, about three years younger and three inches taller than himself; a little girl, and two little boys. I think he has been married twelve years or more, and he says he thinks as much of her as he did the day they were married, so that if he does give a share of his affection to John Barleycorn, there is something to be said for him. . . .

The houses in this part of the country are mostly small ones, roofed with red, curly tiles, which often turn a beautiful golden colour under lichen. The roofs are much steeper than our own. Sometimes they use a black tile among the red ones, with which to form a cross. They have also many large-sized cross-road crucifixes, and queer little wayside shrines containing images. Most of the windows are supplied with external shutters. Many of the boys and men wear cloaks instead of overcoats. Many of the smaller boys wear

black overalls, making them look rather much as if clothed in little girls' frocks.

Oct. 21.—I had not expected more than enough men to fill the bunks. As there was an overflow, I readily granted a fire in one of the hut stoves, and got one fellow, who looked like a jolly antarcticer in his knitted helmet, to light it for them. He was delightfully obedient to my detailed orders, and so clever at the job that some one said he must be a married man. I observed that if he wasn't, at all events he deserved to be. But he said he was married—and wished he wasn't (he didn't say—because he was afraid he might get killed), so I remarked that any way his "missus" had "brought him on very well."

MEMORIAL NOTICE.

MR. GEORGE GOOLD WARD, OF BELFAST.

The death of the above, which occurred on April 23rd, at his residence, Iva-Craig, Craigavad, Co. Down, came as a shock to his many friends. Only fifty-six years of age, he appeared in his usual health up to a few hours before a sudden heart attack proved fatal. The eldest surviving son of the late Mr. F. D. Ward, J.P., of the well-known firm of Marcus Ward & Co., he began his business career with the latter, and attained therein a prominent position. He joined the Sirocco Works, Belfast, twenty-one years ago, and was appointed a director when the company became a limited concern in 1898. A good business man, and an energetic worker, he played an important part in the success which the Sirocco Works achieved under Mr. S. C. Davidson's able control, the two being not only business partners, working in perfect harmony, but also life-long friends. Some three years ago Mr. Ward had an illness which necessitated care on his part, but did not interfere with his business pursuits, the latter being all the more arduous because of the absence of two co-directors at the Front. The deceased was connected by family and by close personal ties with the First Presbyterian Church, Belfast, serving most efficiently on its General and Music Committees, and ever manifesting the keenest interest in all that ministered to its success. Possessed of a kindly, genial character, most people found Mr. Ward easily approached, and he made many friends. He had a fresh, vivid interest in life, which had been widened and strengthened by foreign travel, of which he was very fond, and concerning which he could speak in a most fascinating way. His sudden death was the cause of deep regret, and heartfelt sympathy was expressed for Mrs. Ward (a daughter of the late Rev. J. Panton Ham), in her great bereavement. The funeral took place on April 26th, the services in the house and at the graveside being conducted by Rev. H. J. Rossington, minister of the First Presbyterian Church. The latter also made sympathetic allusion to Mr. Ward's death at morning service on April 29th, the service being concluded by the Dead March in Saul on the Riddel Organ.

LESSON NOTES FOR TEACHERS.

To be used in accordance with the Scheme of Instruction for 1917, issued by the Sunday School Committee of the N.S.P.C.I.

JUNE 3rd.—*Jesus and the little children.* Read Mark x. 13-16. Key Text, Mark x. 14.

1. *They brought little children.* This should help all children to understand what a tender, bright, and happy Friend Jesus must have been. Mothers would not have brought their little babes and children to him to be blessed unless they had seen a friendly smile on his countenance.

2. *The disciples rebuked the mothers and children.* This does not mean that the disciples were heard-hearted. No, they simply made the mistake, which so many grown-ups make, of thinking that so great a one as Jesus had far more important things to do than be "bothered" with little children. No doubt many little children are often

made sad by their parents and grown-ups telling them to keep quiet and not "bother." Sometimes, indeed, children do "bother" a great deal, but all the same it is wrong of grown-up people always to think that they do not matter, and that they are a bother.

3. *Jesus' indignation with the disciples.* Although, perhaps, he was very tired, Jesus got very indignant with those who regarded the children as a "bother." Instead he called the children to him. He had come to tell of heaven, and he knew, as none other, that without children heaven could not be. "For of such is the Kingdom of God," he declared. Is not this a great encouragement to children? Should it not make all children most anxious to come to Jesus, and to try to please him by doing his will?

4. *What Jesus did for children.* He made the grown-up people realize that children were *very* important. He loved them, and told them that God loved them, by revealing God as a Father. Children, above all, should be able to feel that there is a loving heavenly Father about them always; because, unless their own selfishness, or other people's wickedness, stands in the way, they will find that this is a great world for children—so many lovely things to look at, so many wonderful things to find out, so many jolly places to play in, and so many great games to play. All their happiness comes to them because of their heavenly Father. Jesus did a great thing for children when he showed that God had made this world and the heavenly world especially for children.

"This world is so full of a number of things,
That I am sure we should all be as happy as kings."

For elder scholars. Stress the fact that our Lord's love for children marks a new era for them. Where his spirit prevails, children are realized as being of supreme importance. Their needs are catered for, their pleasures are carefully considered; for "the child is father of the man." Under the impulse of the Christ spirit, we keep children out of the factories, provide good homes and education, establish playgrounds, and do all we can to keep the spirit of childlike happiness and trust unimpaired.

5. *He took them in his arms.* Note this beautifully human touch. Like a loving father he embraced the children, and thus symbolizes the great joy that God the Father has in taking little children to His loving and protective arms.

JUNE 10th. *Jesus and the rich young man.* Read Mark x. 17-25 Key text, Mark x. 21.

1. *Jesus and the rich young man.* Note the contrast between the wealthy young man of the world, who still feels the need of advice to be truly happy (for eternal life means true happiness), and the poor young preacher of Galilee, who, lacking all earthly comforts, is able to give that advice. In this picture we see how wrong and foolish is the notion that goodness and happiness have anything to do with having lots of money, luxurious homes, costly garments, and the rest. The poor man, Jesus, was the happy man.

2. *Why callest thou me good?* The young man could not help calling Jesus "good Master," because, compared with other men, he was so much nobler and better. But the title gave Jesus great pain, because he did not believe in folk comparing themselves with other folk, and saying, "well, anyhow, I am better than Tom, or Mary, and the rest." We are not good because we appear better than other people. We have to be "perfect as our heavenly Father is perfect." That was Jesus' aim—to be Godlike—and he alone knew how far he fell short of his own great ideal. The best men are always the most modest, because, being so near to God they know what goodness really is.

For elder scholars. Here we see Jesus himself laying great stress on his human limitations. It is characteristic that Mark, the most human of the evangelists, should give us this incident, whilst Matthew, most anxious to stress the non-human element in Jesus, alters the words so as to make them utterly absurd. (Compare carefully Matt. xix. 16, 17. But Luke xviii. 18, 19, supports Mark).

3. *The commandments.* Notice how careful Jesus was to find out if the young man had failed in any of the ordinary things he was told to do. Oftentimes it is the failure to perform such a duty as honouring our parents, or being honest, that shuts us out from the joy of eternal life. But the young man had done all his teachers had told him, and was still miserable. Many of us, no doubt, have felt that way. Perhaps we have tried to be useful, but after doing the same things as other people have felt a sense of failure. How is that?

4. *Jesus loved him.* The reason Jesus loved the young man was because ordinary duties had failed to satisfy him. It is those who aim at the highest goodness and usefulness who find that they cannot do all they want merely by doing what they are told; for oftentimes we can do what we are told *in a bad spirit*, or what we are told to do comes so easily that there seems nothing particularly good in doing it. We have the feeling that something more could and should be done. When we feel that way, Jesus loves us.

5. *One thingth ou lackest.* The one thing that kept the young man from inheriting the joy of eternal life was that he was too comfortable, too wealthy. No one can attain goodness merely by doing what he is told unless it means some sacrifice to do what he is told. What particular virtue is there in being honest, if we should never desire to be dishonest? The virtue comes in when we have a tendency to dishonesty and *resist it.* What virtue in being good tempered if we are naturally good tempered? The virtue comes in when we have a tendency to bad temper and resist it. What we have to do is to find out our weak spot and make that right. The young man's weak spot was that he was too well off, and had never felt the need to sacrifice anything. But the young man, with all his good intentions, could not take that way. Yet it was the only way to follow Jesus. He had every reason to go away sorrowful.

6. *How hard!* Jesus never said that it was a sin to be rich. But he said that it was next to impossible for those *who trusted in riches* to enter the kingdom. This applies both to those who are rich and put their riches first, and those who, being poor, think that to get rich is the main thing. But the main thing is *to trust in* goodness and God, the Father of goodness.

JUNE 17th.—*Review.* This is a most opportune time to review Jesus' work in Galilee before we proceed with him to Jerusalem.

JUNE 24th.—*Jesus leaves Galilee for Jerusalem. A lesson in humility.* Read Mark x. 32–45. Key text, Mark x 44.

1. *Jesus was going before them.* Here we see the great leader. His followers were afraid, because it seemed a most desperate enterprise for the poor carpenter of Galilee to challenge the proud and powerful priesthood of Jerusalem. But he was a Messiah indeed. He knew that God was with him, and even though suffering and death might await him, was ready to proceed so as to show men the true nature of the kingdom of God. Teachers should do their best to paint a word picture of this magnificent scene—the doubting followers, the God-inspired leader going on before. He did not mind being alone, because God was with him.

2. *The request of James and John.* These were two of Jesus' most intimate disciples (Peter was the third), and they felt that if there were any rewards to be obtained they should have first pick. To begin with, they made the mistake of thinking that the new kingdom would depend on riches, force of arms, and worldly position; whereas the kingdom Jesus seeks to establish depends only on pure and loving hearts. This mistake led the disciples into the further mistake of asking to be the *first* in the kingdom.

3. *Jesus' answer.* Jesus dealt most patiently with these men, who, like so many others, failed to understand the meaning of Christianity. First, he asked them if they were willing to endure all he had to endure. Yes, they answered, never realizing what their answer meant. Jesus' meaning was, that all Christians have to be willing to suffer as he suffered; that we cannot be citizens of the kingdom

without making great sacrifices. Then he astonished James and John by saying that he had nothing to do with "rewards." Compare the hymn, "Dismiss me not thy service, Lord," in which the words :

> "And I will ask for no reward
> Except to serve thee still,"

give us the truly Christian ideal.

4. *The first shall be servant of all.* In the kingdom of love, service will be so great a joy that, instead of the "first" insisting on being served, he will be the best of all at serving and helping others. This is the ideal of Boy Scouts and Girl Guides—to do good turns for the pleasure of doing them, not for the sake of reward. From the selfish point of view it is undignified to serve and help, and "grand" to make others serve. But love makes us humble. To be humble does not mean to cringe, but a willingness to do lowly tasks from the high motive of love.

E.H.P.

AMERICAN UNITARIANS AND THE WAR.

THE following letter has been sent on behalf of the American Unitarian Association to the Unitarian Churches in the United States :—

To the Ministers and Congregation of the Unitarian Fellowship :

In the name of our Fellowship of Free Churches we greet you and welcome you to the new responsibilities and the unparalleled opportunity of spiritual leadership to which the times are summoning us all. You feel and understand better than any words of ours can express that this great war for freedom and humanity, into which we have entered, is to be won not only by the development and organisation of the material and military powers of our land, but also by the spiritual forces which are cherished and upbuilt within the churches.

Shall it not be our high privilege not only to prepare ourselves for the stout defence of human rights, but also to quicken the larger sympathies, to reinforce character, to perpetuate the chivalric spirit with which America takes up arms, and to proclaim the spiritual significance of the ideals that animate us ?

The old meeting-houses of our forefathers in New England were shrines of patriotism as well as houses of prayer and praise. We believe that in the present crisis you will maintain that tradition and prove that our churches are still the places where the people can find the enduring inspirations of courage and faith.

We trust that the flag will be honourably displayed in every church. We hope that no service of public worship will be completed without prayer that the counsels of the nation may be guided by wisdom and so directed as to promote the reign of righteousness and secure a just and lasting peace. We are well assured that the validity and compulsion of the moral issues of the great conflict will be emphasised from the pulpit, that we may all be firmly persuaded that it is our duty to bear all burdens and endure all risks for the principles which were our best inheritance, and which we cannot sacrifice without dishonour to ourselves and infinite and irreparable loss to mankind.

"With malice toward none ; with charity to all ; with firmness in the right, as God gives us to see the right," let us enter upon these great adventures because we are still highly resolved that "government of the people, by the people, for the people, shall not perish from the earth."

WILLIAM HOWARD TAFT,
President of the General Conference.
SAMUEL A. ELIOT,
President of the American Unitarian Association.
ANNA M. BANCROFT,
President of the Alliance of Unitarian Women.
Boston, Mass.

"The Inquirer."

Reports.

Unity Guild.—The Unity Guild outing to Comber on Saturday, May 19th, the first of the season, proved as popular as it was successful. Had the morning

given promise of afternoon sunshine there would probably have been a record attendance, but nature's reluctance in promising was abundantly made up by the graciousness of the Comber congregation. Welcomed at the station by the Rev. Kenneth Dunbar and several of his people, the visitors "according to plan," divided, the more vigorous venturing on the five mile circular tour up the Glen Road, via Ballyaltikiligen, Granshaw-close, and Ballymaleddy, the less vigorous going on to "Carnasure" and "Boyd's Glen," where report has it the guide led them into a morass. Then came the tea, which all relished immensely, so much so that no small fear crept into the hearts of several as to whether the "commissariat" supplies would prove sufficient. Fortunately they did, as we were eloquently assured in the vote of thanks moved by the President, Rev. J. A. Kelly, and carried with acclamation, for hospitality received. There being a couple of hours to spare between tea and train time, a few venturesome spirits set out on a further exploration of Boyd's Glen, but on their return they did a tale unfold. The guide now seeking to avoid the morass, "spraghled" the company helter skelter across ploughed fields, soughs galore, and innumerable barbed wire fences, with the result that the air wailed with lamentations over soil-spaltered boots and bedraggled skirts. Rarely has turnpike road been more joyously greeted than it was by the second expeditionary party on their return from Boyd's Glen. In the train, tongues were busy recounting the pleasures of the outing—the long walk, the Boyd's Glen episodes, Gillespie's monument, the delightful welcome and hospitable entertainment by the Comber Minister and congregation, and the handsome Andrews' Memorial Hall—that fine and abiding remembrancer of a brave and true man.

The Annual Service was held in York Street Church the following day at 3-45 p.m., and was well attended. The President conducted the service, and the collection was in aid of the Queen Street Children's Hospital.

All Souls', Belfast.—The Wolf Cub Pack (1st Belfast) attached to the Choir of All Souls' Church, gave a very successful exhibition of Wolf Cub work in the Church Hall, on April 5. So far as is known, no other pack in the United Kingdom has yet given such an elaborate display, and the boys are to be heartily congratulated. Undismayed by the hard work involved in preparing for the display, the Pack won the Ulster Wolf Cub Championship, held in Belfast on April 21, with the high total of 86 marks out of 100. In badge work also the All Souls' Pack can claim superiority, for of the 33 proficiency badges won by Belfast Packs, no less than 25 have been won by them—an excellent record.

The Anniversary Services on Sunday, May 6th, conducted by the Minister (Rev. E. H. Pickering, M.A., Oxon.), celebrating the twenty-first year of the present church building, were memorable in more than one respect. The morning service, which was largely attended, was followed by a service of welcome to new junior and adult members, fourteen in number. Most appropriately, Holy Communion was celebrated, and by the largest attendance for this service for very many years. A short address on the duties and privileges of Church membership was given by the Moderator (Rev. H. J. Rossington, M.A., B.D.), who welcomed them into the fellowship of the Non-Subscribing Presbyterian Church of Ireland. The welcome to the membership of All Souls' Church was given by the Minister. In the evening a striking address was given by the Minister on the text, "Whom say ye that I am," dealing in a masterly way with the attitude of our Church to the various doctrines regarding our Lord Jesus Christ. The anthems for the day were "How lovely are Thy dwellings fair" (Spohr), and "How lovely are Thy habitations" (Salaman).

* *

First Presbyterian Church, Banbridge.—The Annual Congregational Soiree in connection with the above church was held in the Dunbar Schools, on Thursday evening, April 5th. There

was a good attendance. An excellent tea was served by the ladies, which was very much enjoyed. The Rev. G. Davies, who presided over the entertainment which followed, extended a very hearty welcome to all present. He reviewed the year's work, and expressed his satisfaction at the faithfulness that had been shown in the church and Sunday School. In spite of the long and severe winter they had passed through, the attendance at both church and Sunday School had been well maintained. He remarked that the war was testing them all,—it was testing the measure of self-sacrifice they were capable of—their strength of purpose amid trial and suffering. But the greatest test was yet to come. Many new problems would have to be faced when the war was over—many difficulties that they had not hitherto known, and their success as a Church would depend upon the measure of Christian principle, vision, and enthusiasm they would bring to them. It behoved them, then, to cultivate a still deeper spirituality and a stronger fellowship, and pray that they might be equal to any demands that may be made upon them. Signs were not wanting that the terrible world-conflict was approaching its final stages—the dawn of victory was steadily advancing, and day by day the most ruthless tyranny the world had ever known was being broken, and soon they would hear of its complete destruction. Since their last annual meeting, they had lost in the great strife a faithful member of their fellowship in the person of the late Capt. W. Haughton-Smyth, a gallant soldier and a true gentleman. They mourned his loss, and felt they had lost a kind and generous friend and a representative of a noble family.

They remembered also with pride those brave young men, members of their fellowship, who were still gallantly playing their part in the battle-field. Their prayer was that they may soon have them back among them again. Let them at home be worthy of all they had done and were doing for them.

The evening's programme consisted of the following items :—Chorus, "Let the hills resound," the choir ; humorous song, Mr. Sam Shields ; song, "The sunshine of your smile, Miss M'Clean ; Song, "My heart will hear," Mr. S. Adamson ; recitation, "Gelert," Miss G. Watt; song, Master Raymond M'Kee; chorus, "The Marseillaise," the choir ; violin solo, "Irish airs," Miss M'Clean ; song, "Mother Machree," Mr. S. Adamson ; song, Master Raymond M'Kee ; song, "Erin, the tear and the smile of thine eye" ; pianoforte solo, Miss Saidie M'Keown ; sketch, "Blatherwick's Diplomacy," in which the following took part :—Miss G. Watt, Miss A. Shields, Miss M. M'Kee, Miss G. Kerr, Messrs. S. P. Bell, W. J. Radcliffe, S. Shields, J. M'Keown. On the motion of Mr. G. Wallace, seconded by Mr. J. Martin, a very hearty vote of thanks was passed to the makers of the tea ; to Miss M'Kee, who presided at the piano, and to the artistes who so ably contributed to the success of the evening. The singing of the National Anthem ended the proceedings.

* * *

Clough.—On Wednesday evening, May 2nd, a grand Concert was held in the above church, under the auspices of the Ladies' Knitting Guild, for the purpose of obtaining funds to enable the members to continue their patriotic work. The weather was ideal, and in consequence there was a large audience. Among those present were :—George Allen, Esq., J.P. ; Doctor and Miss Cromie ; Rev. R. and Mrs. Scott, Rev. R. and Mrs. Philipson, Downpatrick ; and friends from Banbridge, Downpatrick, and Belfast. The programme included a fine selection of items, principally music, which were of a high standard, and were thoroughly enjoyed by the audience, for every artiste had to respond to hearty encores. The items were :—Pianoforte solo and song by Mr. A. J. Parkes, Belfast ; songs by Mrs. A. M'Cammon, Banbridge ; Miss Molyneaux, Mrs. J. M'Cammon, Miss Irvine, Rev. J. G. Pooler, Downpatrick ; Rev. M. Watkins, Belfast ; Rev. J. D. Davies ; duetts by Miss Molyneaux, and Mr. Parkes ; Revs. M. Watkins and J. D. Davies ; quartette by Mrs. A. M'Cammon, Mrs. J. M'Cammon, Revs. J. D. Davies, and M.

Watkins; recitations and monologue by Miss Smith, Belfast. The accompanists were Miss Pooler, Downpatrick; Mrs. A. M'Cammon, and Mr. Parkes. The delightful proceedings ended with the National Anthem, "God Save the King."

* *

Comber.—The Annual Meeting of the congregation was held on the 14th of last month. In spite of the very inclement weather there was a good attendance of members and friends. The reports revealed that the various departments of church life were in a prosperous and healthy condition. At the conclusion of the business proceedings a musical programme was presented, to which the following ladies and gentlemen kindly contributed:—Miss S. Sloan, Miss M. Orr, Mrs. G. N. Andrews, Miss M. Frame, Mr. T. Barnes. Mrs. Andrews, of Ardara, has presented the congregation with a beautiful silver set of individual communion cups.

* *

Holywood.—A very beautiful memorial tablet has been placed in the vestibule of the church by Mr. and Mrs. Sharman D. Neill to commemorate their two sons fallen in the war. The centre of white marble bears the inscription:—"In loving memory of James Dermot Neill, Lieut. 13th R. Irish Rifles, attd. 108th M.G. Coy. Killed in action on the Ancre, France, 1st July, 1916, aged 28 years. Also of Robert Larmour Neill, Lieut. 5th attd. 1st Royal Irish Rifles, killed in action at Fromelles, France, 6th May, 1915, aged 21 years. Only sons of Mr. and Mrs. Sharman D. Neill, Cultra. Patriae gloriam quaesiverunt vident dei." On the encircling black marble border are the words:—"Greater love hath no man than this: that a man lay down his life for his friends."

On Sunday, May 6th, the Annual Sunday School Prize Distribution took place. There was a good attendance of scholars, who brought a plentiful supply of lovely flowers. The flowers, together with a collection amounting to 13s. 8d., were sent to the Belfast Hospital for Sick Children. The prizes were distributed by Mrs. Hugh Erskine. On the same date the Rev. G. Leonard Phelps resumed his duties after his second period of three months in France with the Y.M.C.A., and at the morning service gave some account of his work among the soldiers.

As a result of a Jumble Sale held recently, the sum of £8 8s. 3d. has been handed to the church treasurer.

* *

Rademon Total Abstinence Society.—The eighth and last meeting of the season was held in the school-room on Friday evening, 4th May. There were sixty people present. The session may be regarded as successful. Indeed the attendances were higher than in any other of the twenty years during which the society has been in operation. At the new year social over two hundred were crowded into the school-room, and at least one of the ordinary meetings a hundred and twenty young people assembled. The programmes, as in former years, were mostly supplied by the members of the reciting class, which met every Monday evening since September to prepare recitations and dialogues. Music was contributed by many friends, and addresses were delivered at one or other of the meetings by the Rev. R. Philipson, B.A.; Mr. G. London Ward, and Mr. A. Atkinson. The different denominations of the neighbourhood showed their interest by their attendance and help. Whilst every effort was made to induce as many as possible to take the pledge of total abstinence, special emphasis was laid on the need and desirability of prohibition of the manufacture and sale of alcohol as a beverage during the continuance of the war and for six months afterwards. Resolutions, calling on the Government to take this step in the national interest were carried and forwarded to the authorities. Unfortunately the Government has not so far seen its way clearly in that direction. The destruction of valuable grain is still going on, and the scarcity of food is becoming more serious.

MARRIAGE.

WILSON—MORROW.—May 9th, at the Old Meeting House, Glenarm, by the Rev. J. A. Miskimmin, B.A., Alexander, second son of Robert Wilson, Deerpark, to Agnes, third daughter of James Morrow, Deerkark, Glenarm.

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